684 Burke related the story of two Okanogans, A—— and his sister who were convicted of incest. About 1917 when A—— was perhaps thirty and his sister twenty or twenty-five, they ran away together. They had "fallen in love with each other" but were continually kept apart at home. For a whole summer they camped about the hills, finding what they could to eat and occasionally breaking into an isolated house to obtain food. At the end of the summer they were caught and the man was sentenced to state's penitentiary at Walla Walla for one year. The girl was released and stayed in the Okanogan country. She did not bear a child. After being released from prison her brother did not return but married a Coeur d'Alene girl and remained in that country.

An account of father-daughter incest, which occurred about 1912, was also given by Burke. L—, of Roger's Bar took his twelve year old daughter to school each day on horseback. He was aged about fifty years and his wife, still living, was approximately the same age. The distance to the girl's school was about a mile and a half. He would not allow her to walk, nor would he permit anyone else to take her. The trail led through brush and timber nearly all the way. For a year he continued to accompany her, before she became pregnant. During that time he had kept her silent by threats. His wife was aware of what was happening but she, too, was afraid to say anything from fear of her husband. When the girl became pregnant her father forced her to name a certain young man as being responsible. But to her mother and some relatives she told the truth. The government officials learned of the affair and action was taken against the girl's father but there was no one who would testify against him and the case was dismissed. The man was in disgrace for a time. People laughed at him, but he paid little attention to their jeers and slights. He continued to live with his wife. Their daughter, too, remained with them. The child, a boy, was born. About a year later the girl married a Coeur d'Alene named J——. The two reared the child, who was not abnormal, but was never healthy. In 1930 he was still living. Later the couple had a child of their own.

838 Male homosexuality was called sənłspsiwi'xʷ; female, səntá'χlau'wam. Burke knew of no examples among mature individuals. He had known of homosexual tendencies among young men and women. The punishment for such indulgences was whipping.

839 Male masturbation was termed sətkspatəχant'su'ta; female, sətamɛ'sumt'suta. Boys who were known to masturbate were teased about it but never punished. The schoolmates of a girl, w——, knew that she masturbated. They nicknamed her and chided her.

None of my informants were acquainted with any case of hermaphroditism or transvestitism among the Sanpoil. Burke told of a Coeur d'Alene named G——, who was obviously a true hermaphrodite (stá'mia). This person, whose characteristics were preponderantly female, had much hair on her upper lip and chin. She assumed male dress, however, and associated more with men than women but stayed alone a great part of the time. She was slow in speech, staring at a person for some time before speaking, and talked very obscenely. She did not marry, but lived alone most of the time.

839 Burke hinted at sadistic and masochistic tendencies in various persons. Such factors were undoubtedly responsible in part for the acts of physical violence to which some men subjected their wives, and the passive manner with which such acts were tolerated.

762 Strained sex relations sometimes resulted in suicide.[17] When eloping couples were overtaken and brought back it was not uncommon for the girl to kill herself. Forced marriage to an undesirable husband sometimes resulted in a like action, but more often such a situation was endured for a time until an opportunity to run away appeared. Since she had been married the girl was no longer subject to return to her parents in such a case. A woman ended her life by hanging or by falling forward on her digging stick.

Burke's maternal grandmother committed suicide by hanging. She had been away with a man for several days. Upon her return she was reprimanded by her older sister and told never to see him again. She then took a tumpline and left the house. Her sister thought she was going for wood. Instead she found a fallen log with a limb projecting upward, tied the line around her neck, crawled out on the limb and tied the other end of the line to the end of the limb, and jumped off.

Male suicide was not as common as female. Men probably never hung themselves but rather thrust a knife into the heart or shot an arrow into the air and ran under it. A Sanpoil man named taxpa·'ikst was told that his wife was cohabiting with his brother. He announced that he was going to kill himself. He went out, shot several arrows into the air, ran underneath, but each time one came near he dodged. Then he went into the house, procured a gun and shot himself through the shoulder. After that he called upon his brother, told him what he had done and gave the reason, and told him he might have his horse for he was going to die. But he did not die. Instead he took back his horse and his wife.

DEATH

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775 When a person became fatally ill he was left alone with some old man to whom he confessed all of the misdeeds of his life. Sometimes the dying person requested that the old man be sent to him. At other times one of the relatives sent the auditor to the bedside. It was felt that if the confession were not made or if any transgression were left untold the ghost (sku'susqa') of the dead man would roam about the country which had been his home, suffering constant torment, for a period sometimes amounting to eternity. Never would it be able to achieve peace until it reached the land of the dead. Moreover the ghost would appear to the relatives of the dead man and scare them, whereas if it reached the land of the dead it would never again appear to living persons.[18] The old man who received the confession held the confidences in the utmost secrecy. They were never divulged under any circumstances. He was not paid for his services. Any respected old man could serve.[19]

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[17] Cf. the myth, page 146.

[18] A proper understanding of the Sanpoil customs connected with death and burial is impossible except in the light of their beliefs concerning souls, ghosts and spirits. These beliefs are described on pages 169-76.

[19] There is a strong suggestion of Catholic influence in this formulation, but I feel certain that there was some foundation for it in aboriginal practice.

291 285 aprons, one before and one behind, fastened at the waist by a strip of bark. The apron was made from the outer bark of the shrub, from which the cortical layer was stripped. Strips about twelve (?) inches long were fastened together at the top by three or more rows of twining, spaced a half inch apart. The rows of twining appeared in the upper eight inches of the skirt. A skirt made of strips of willow bark, which seems to have been a true skirt, not two aprons, was tied in front of the right hip. This reached to the knees.

A willow bark shirt for women, poncho-like, was worn with the willow bark skirt

[292 531]

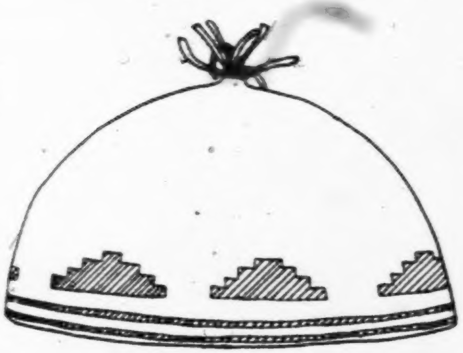

Fig. 13. Basketry hat (after native sketch).

and made much like it. The garment, which reached only to the hips, was fabricated in twine weave; the rows of twining, spaced two inches apart, came to about six inches of the bottom, the loose ends of the willow warps being left as a fringe. It was tied under the arms and hung with its lower margin of fringes tucked under the top of the skirt. The process of twining followed a definite procedure: it was begun at the right shoulder of the garment and inserted in the order indicated in Figure 12. A three or four strand belt, braided or twisted, was worn with this. This was tied in front or on either side.

292 841 839 During menstruation women wore a narrow breechclout of buckskin lined with cattail down. Girls commonly wore a broader strip in a similar fashion as a protection against rape. These strips were attached to the belt by thongs fore and aft.

292 Circular shoulder capes were made of small furs, as coyote, fawnskin, or groundhog. Four groundhog skins sufficed; these being laced edge to edge. Buckskin thongs tying in front of the neck held the cape on. They were worn by both sexes in rainy wea-

842 When they had to buy this assistance, they could pay as much as a blanket or a beaded dress for a small bunch of the leaves.

Mary Carden had never heard of inserting anything in the vagina to prevent conception.

292 839 Girls commonly wore a broad band of buckskin between the legs as a protection against rape. This was attached by thongs to the belt fore and aft.

783 834 Abstention from intercourse before hunting and fishing was considered desirable. The purity thus acquired was to be intensified by the taking of numerous sweat baths. However, while men were away hunting, the conduct of the women left behind could not influence them.

838 [773] Berdaches or transvestites were known. They were described as individuals who, though male, preferred woman's dress and occupations. "It was Coyote's fault that there were such people. He announced that there would be such when he left Cougar's house, where he had masqueraded as a woman." They were not considered particularly powerful, but on the other hand they were not frowned upon. People much given to joking might make such an one his butt. We could get no notion of the frequency of their occurrence. Most of the informants knew of at least one such case. We were also told of a Nez Percé man who, about sixty years ago, came among them dressed as a woman and attempted to ply the trade of prostitute at a communal gathering. He demanded payment first and fooled the men. The man was apparently sexless, since he could have intercourse with neither men nor women.

548 834 In the old days there were no prostitutes. There were some girls more interested in going about with men than in any other pursuit, but this activity was non-professional, and considered very shameful. Sometimes a father who had a daughter of this sort who would not reform, has been known to kill her because of her disgracing the family.

838 Women who were not interested in getting married, and liked to hunt, were not called by the same term as the berdaches. These were known to exist. In neither case was it considered by the community to be really a sexual disturbance. Women of this type were sometimes forced by their fathers to marry some satisfactory suitor.

833 At the present time there is a woman of a coast tribe on the reservation who cannot have intercourse with her husband unless she feels passionate; only when she is relaxed and about to sleep. There have apparently always been a few such women, for it was said "the men know how to handle them." (On non-menstruating women, see above.)